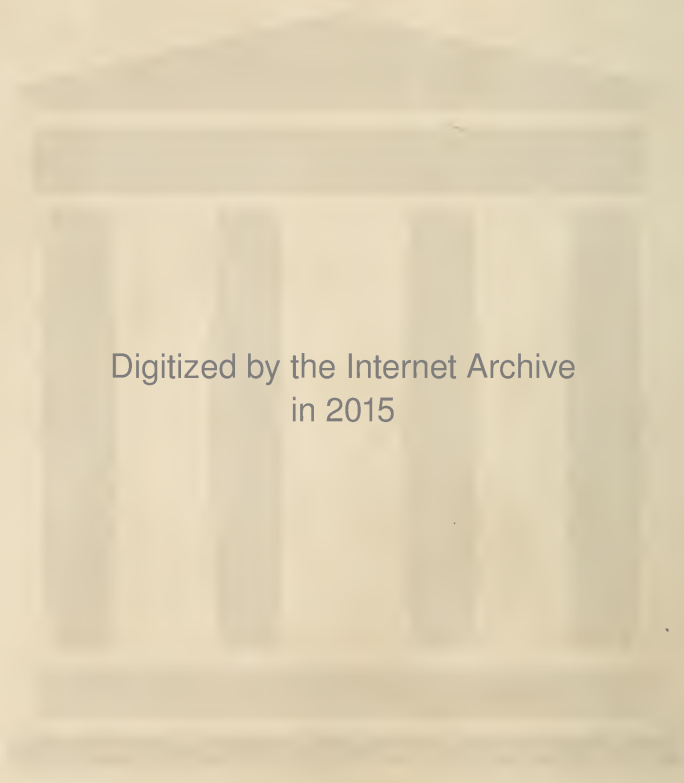


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# The Spirit of Missions:

EDITED FOR

## THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

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VOL. XV.

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## MISSIONARY REPORTS.

### *New-Hampshire.*

*Concord*—REV. N. E. MARBLE.

“The condition of this parish for the past year has been that of a slow, steady, healthy growth. This is manifest, in some measure, from the figures of the report. But it is also evidenced by many things which cannot be embraced in the report, such as an increasing interest in the outward prosperity of the parish; entire unity of feeling and harmony of action; a better understanding and higher appreciation of the character and privileges of the Church; and, as we humbly hope, an increase of faith and godliness. At the visitation of our respected Bishop, in January, nine persons received the rite of confirmation.

“Our Sunday-school, though small, is in a very promising state; having that indispensable requisite for prosperity, an efficient corps of teachers.

“The attendance upon Divine service on Sunday, has considerably increased during the past year; and the congregations, on festivals and fast days, though not so large as we could wish, are still large enough to awaken the hope of better things to come. The inveterate prejudices of this community against our Church, though they have been deemed almost impregnable, are evidently yielding to the juster notions concerning her character, and to kindlier feelings towards her institutions and influence.

“‘That is the true idea and manner of worship,’ said a member of the legislature, from a town in the interior, after having, for the first time, attended during a Sunday on the services of our Church.

“He found in our ritual what filled a void, of which he was conscious in extemporary worship, but for which his previous experience had never led him to hope that there could be a supply.



"And this 'true idea and manner of worship' is a want which many feel, without knowing exactly what it is, or where to look for relief, until our Church comes to their aid. Though we are few and feeble, yet we have an unwavering faith in the future prosperity and extensive influence of our Church in this region.

"The labor and substance expended here will not be lost; for the ground is preparing for the seed, and the harvest, by the Divine blessing, will be a hundred fold. We firmly believe that our Church is destined to be instrumental in preserving here the faith which was once delivered to the saints, from being swallowed up in the increasing flood of error; and to become the strong hold of the true worship of the triune God, and of the preaching of Christ crucified, as a 'full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world.'"

*Manchester*—REV. JOHN KELLY.

"The prospects of the Church in this place were never more encouraging than at present. The number of persons confirmed at the Bishop's last visitation in January, namely, twenty-one, is quite large for our little parish. There are, moreover, several candidates looking forward to that holy rite at the meeting of our Diocesan Convention, which is to be held here in the latter part of May.

"Our communion list has doubled within two years.

"Our pecuniary matters, for the last year, have been as favorable as we could reasonably expect; we have fully paid our way. But sundry bills, previously contracted, prove troublesome impediments to our progress. In addition to these there is a debt of four hundred and fifty dollars on a loan which has existed four years; this we are endeavoring at present to pay, and from our success thus far, I think I may venture to say, that it will be entirely paid before my next report."

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*Delaware.*

*Georgetown*—REV. J. L. McKIM.

"In compliance with the expectations of the Committee, I again report, that for the past six months I have been laboring in the field assigned me; sowing, perhaps, rather than reaping, but with a good hope that the labors are not altogether in vain. The state of the congregations under my charge can be better related in general terms than by any array of figures. It may be said, on the whole, to be better than at the date of my last report, excepting the church at Cedar Creek, which remains in *statu quo*."

*Lewes*—R. G. HALL.

"When this station was first occupied, and when first aided, the number of families, or number of inhabitants, I am not able to answer correctly. The services during the year have not been suspended for one Sunday to my knowledge.

"Since my last report the statistics of this large field of labor are much about the same. The services of our Church are generally very well attended, notwithstanding the many deep-rooted prejudices against her.

We are still progressing in raising subscriptions for our new church; we have twenty-three hundred dollars subscribed. It is expected that the corner stone will be laid at the Convention, which will be held in Lewes on the last Wednesday of May."

### Georgia.

*Athens*—REV. T. L. SMITH.

"You will readily understand why there are some omissions in the particulars required to be reported, either because I found I should not be able to do it correctly, or it is not necessary: for instance, I do not know when this station was first occupied, or whether it was ever aided by the General Board before this, Dr. Stephens, of St. Andrews, Philadelphia, being its former Rector. As to families, I do not know whether you mean strictly Episcopal families, or the families of the congregation.

"If the Committee, however, find that this station was once aided in former times, I will just say a word by way of explanation, to inform them why it has come back on their hands. It is not that the Church here is declining, or that it has failed to secure the confidence of this community, (for this would be unparalleled in the history of the Episcopal Church, wherever a proper view has been presented of her;) on the contrary, I can safely say it is, by God's blessing, in a better condition than at any other period. Once she was ridiculed and falsely accused, like her great Head and Leader the Lord Jesus, but now many of her bitterest enemies are pleased to come within her sanctuary, and listen to that Gospel-teaching which she pours out in all her ancient richness, on the believer's heart.

\* \* \* "This point is important in Georgia, because of the University, situated here, where many of the most useful men in the state are educated. And the Church does not appear to grow here because those who are gathered into her fold are in a short time scattered over this or other states. Her influence, therefore, is only visible to the eye of the great *Head*, and will only be known in the great day."

*Rome*—REV. J. D. GIBSON.

"My Missionary work since last report, has been performed at the following places, viz., Rome and Cove Spring, both in Floyd County. In the latter end of October my labors were suspended at the Church of the Ascension, Cass Co.; the Bishop having appointed a Minister to that station. This arrangement enables me to devote all my time to this parish, holding services and preaching twice, three Sabbaths in the month at Rome, and one Sabbath at the village of Cove Spring, sixteen miles distant. I have nothing very interesting to report at the present time. Our services are uniformly well attended, and the Church appears to be fast gaining ground in the confidence of the people. We hope to have St. Peter's consecrated to the worship of the Lord at the next Episcopal Visitation. Through the liberality of the friends of the Church and "Apostolic order," our debt is nearly paid off; we have also received a neat Communion Service from Grace Church, Charleston, S. C., a Baptismal Font, from a lady in Augusta, Ga., besides a handsome Bible, presented by the lady of our former Missionary. May the God of Jacob bless those through whose 'free-will offerings' our hearts have been made to rejoice."

## Florida.

### Key West—REV. C. C. ADAMS.

“ We trust the good this station does is far from being confined to the inhabitants of the island. Almost every State has its representative here ; others yearly come and go ; and the most effectual service your Missionary has rendered has been to the citizens of other portions of the Union.

“ It is very gratifying to be able to report a visible improvement in the whole current of society on the Key. How much of it is owing to the influence which the Church exerts, cannot be known until that day when all the secrets of this world will be laid open.

“ The bell for daily service, to ring which is part of my missionary work, if it does no more, witnesses for God that His honor and worship are going on in our midst. It often tolls in a straggler, and it is an index to show me who are the devout and growing Christians in the congregation.

“ There are many evidences of the increasing power of religion on the hearts of my people, which are not of a character to be revealed in a public report. At no time since my residence on the island, has there been apparent a greater interest in the Church, better attendance on Divine service, or stronger evidence that the Holy Spirit is striving with the hearts of this people.”

## Alabama.

### Jacksonville—REV. D. D. FLOWER.

“ Peculiar circumstances have prevented the Bishop visiting the parish since May, 1848, and consequently there are no confirmations to record. Another circumstance detracts much from the amount of service which would otherwise have been performed, and that is my absence, by special request of the Bishop, from 1st September to 18th December.

“ During this time I was engaged in active missionary duty in Tuscaloosa and Jefferson counties, under the immediate direction of the Bishop. So long an absence could not fail to be somewhat detrimental to the Church here, which was, however, in the opinion of the Bishop, counterbalanced by good in the places where I then ministered.

“ But notwithstanding all these unfavorable circumstances, I am happy to be able to record the apparent prosperous condition of the parish. A room conveniently arranged for worship has been obtained. The attendance upon the services is generally very good, and all things considered I have abundant reason to ‘ thank God and take courage.’ ”

### Marion—REV. W. A. STICKNEY.

“ Prayers have been celebrated a few times by a layman, in consequence of my absence, generally by sickness. On those occasions a sermon is sometimes read, selected by myself. I was driven away six or eight Sundays in quest of health ; the chapel, however, being closed only two or three times. Rainy weather, of which we have an abundance in this climate, often interferes with regular services ; and when it really prevents, we have the full public service for the household of boys and servants, about



twenty in number. Such services, however, are not included in the above report.

"I have for a long time felt some annoyance in reference to the enjoined duty of catechising the children at the appointed times of the Church; and my only reason for neglecting such a duty is, that we have no children scarcely we may call our own, that is, who are baptized, who could be asked the first or second question of the Catechism. But soon this may be remedied I trust. I am now frequently leaving off one sermon on Sunday, to introduce something more profitable, to aid the Church in her teaching, by a kind of lecture, or Prayer-Book explanation.

"We had hoped by Easter to be in the new school-house chapel, but have been disappointed, it not being yet finished."

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### Louisiana.

*Alexandria*—REV. A. D. M'Coy.

"I have been somewhat embarrassed in making the foregoing statement of my mission by the fact that the town of Alexandria is assigned as my station, while the entire parish of Rapides is included in the organization of our Church; so that all persons favorably disposed towards our Church within its limits are alike under my pastoral charge.

"The afternoon of each Sunday I go out to neighboring plantations and hold services statedly, which are attended by about one thousand servants. Occasionally I visit the more distant portions of the parish, and after holding two services and preaching twice in the day, meet the servants at night, and preach to them. Such occasional services are attended by more than two thousand servants in this parish. The severe calamities of fire and flood with which we have here been visited, have very seriously retarded the work of building the Church in this town, but with the assistance given and promised during my late visit to our brethren, I trust we shall be able to go forward and gather in the harvest which is so plenteous."

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### Tennessee.

*Greenville*—REV. W. H. GOOD.

"About the 10th of January, 1850, in accordance with the advice of the Bishop, and at the request of the Vestry, I undertook a journey to the South, for the purpose of raising the balance then due for building the church—between six and seven hundred dollars. I left home and returned in the most inclement weather I have ever seen, and for some weeks after my return was much indisposed; I have been able, however, to fulfil my usual duties, and am now in usual health. While absent I collected about \$500 in money, and received enough material to trim the chancel of the church, a number of Prayer Books and tracts were also given to me. Whilst enjoying the hospitalities of Col. Wade Hampton, S. C., his pious daughters presented me with a handsome silver Communion set for the church, costing \$160; and on my return home I received in Knoxville a present of two large and handsome Bibles and Prayer Books for the desk and pulpit. A member of the Church in the same city has promised to furnish us with a marble baptismal font. I was successful beyond my expectations in the accom-

plishment of my object, and feel devoutly thankful to God for raising up for His Church and one of her most unworthy ministers such kind, noble-hearted friends. May His choicest blessings descend upon them and upon their seed after them forever!

"Our church will be completed by the 1st of May; and together with the organ will cost about \$3,000. It is thirty-five by fifty feet. The exterior is Gothic, with square towers seventy feet high. The interior is plain, finished with black walnut; the seats are of the same material. The Bishop is to consecrate it in July at his annual visitation, and it is my earnest prayer that we may then have a time of refreshing from the Lord, and that He will make the place of His rest glorious."

*Memphis*—REV. R. H. WELLER.

"This station having been but recently entered upon within the precincts of a large and flourishing parish, I have as yet no statistical information to offer you with regard to ministerial acts performed within its limits.

"The station was first occupied in October, 1849—the field of labor being the then corporate limits of the town of South Memphis, (since admitted into union with the city of Memphis,) numbering a population of about five thousand souls. The prospects of the station have been, so far, encouraging.

"In November last we purchased, at the cost of \$800, a lot fifty-five by one hundred and forty-five feet in extent, having on it a building twenty by forty feet in size, which we have fitted up, and are now using as a chapel. Of the above sum of \$800, \$650 have been paid. The whole amount contributed to the purposes of the Mission since its formation has been, including cost of repairs on the chapel, \$730. The congregation in attendance upon public worship is, generally, as large as can conveniently be accommodated. I have preached twenty times since my connection with the Mission.

"On the first Sunday after Easter we intend, by God's blessing, to organize a Sunday-school, having been prevented heretofore by the inclemency of the weather during the winter, and the difficulty in obtaining proper books.

"We have great cause for gratitude to Almighty God in the success which has so far attended our efforts for the extension of His Church; truly may we say 'hitherto hath the Lord helped us.'"

*Nashville*—REV. J. P. T. INGRAHAM.

"In accordance with a request of the Missionary Board, I have the honor to submit a report of my missionary duties for the six months preceding this time; also, the statistical report from the time of my appointment in July last.

"Since my report in October, 1849, services have been regularly held in St. Paul's Chapel, first opened on the 23d of September; and although the winter has been unusually severe, yet the services have been well attended. Since the above named report, there have been in the Parish, infant baptisms, thirteen; adult baptisms, four; confirmed, six; marriages, three; burials, two; and one child received into the congregation who had been baptized in private. The present number of communicants belonging to the Parish in the city and county adjoining, is twenty-four; while there is a class of ten or twelve preparing for Confirmation."

*Covington*—REV. J. A. WHEELOCK.

"When I came here last summer, I found it inconvenient on several accounts to establish a Sunday-school, and consequently I commenced the practice of instructing the children at their homes once in two months. I shall open a Sunday-school as soon as we can get books, and the weather is such that the children can come in from the country.

"My labors have been much more extensive out of the Parish than in it; because there are many Church people scattered about the country in different directions, and also people who are not members of the Church, who depend upon her ministrations, in sickness, and whenever the services of a Clergyman are required. I am happy to say that the prospects of the Church here are very flattering.

"In connection with this report, you must bear in mind that I have been here only ten months, and that previous to my coming, the people had seldom an opportunity of enjoying the services. Eleven persons were confirmed under my charge last October, though only two are mentioned in this report, the others being out of the Parish."

*Ohio.**Centreville*—REV. ABRAHAM EDWARDS.

"There is no material change in this station since my last report, neither has any interesting matter occurred during the last six months. The winter has been wet and disagreeable, which hindered the people of my charge from attending as regularly as they would wish. But since winter is gone by, our prospects are better, and the congregation is more regular and attentive. Our Bishop has appointed Galeopolis a station, at which I am to spend one-fourth of my time, in future. I am not able to say much respecting this new field, at present; but in my next report I will be able to give a more minute report of it."

*Indiana.**Evansville*—REV. C. A. FOSTER.

"The prospect of this Parish is somewhat brighter than it was twelve months ago. The congregational attendance is decidedly on the increase; and although the additional communicants for the past year are but six, there are many much concerned in the care of the soul, and give hope of soon confessing Christ before men.

"The timely relief which the citizens of this place gave me a few weeks ago by a donation party, removed my design of abandoning the missionary field for a position which would afford me bread. I gave a course of lectures on chemistry in the Medical College the first winter, in expectation of remuneration; but in this was disappointed; for the receipts by notes of hand and a few dollars in cash, did not more than cover my expenses. Education of an elevated character is not sustained by this community, and hence from this quarter I can reap no aid. I even tried popular lectures during the winter, once a week, but made nothing—there are so few to appreciate instruction of the kind.

"This place, however, is rapidly growing, and I trust the day is not distant when the people will give of their abundance, and relieve the missionary treasury, in part, from the burthen of sustaining this Parish."



## Illinois.

*Chester*—REV. W. MITCHELL.

“Your Missionary continued to itinerate to the last of November; since that time his services are confined to Chester. He traveled 379 or more miles, said prayers, and preached seventeen times; solemnized four marriages; officiated at three burials; baptized three infants; administered the holy communion to two; suspended five communicants, and added four by removals. He believes it to be an important duty of Western Missionaries to watch over the moral and religious conduct of the members of our communion; and when required, deal faithfully with them. It is better to cut off bad members. A carefully pruned tree is generally the most thrifty. Your domestic Western Missionaries need the devout prayer of the Church, and abundance of that wisdom which cometh down from above. Out here we see the whole world in miniature—men and women from every clime under heaven—all description of characters to deal with. It is not to be wondered at, that the progress of the Church in the West is slow. Your Missionaries now in the field are the grubbers up of this exceeding rough and thorny soil; but when well grubbed up, and well cultivated, it cannot fail to produce an hundred fold of good grain, fit for the garner of heaven. In St. Mark’s parish we have lost beyond computation for want of a church to worship the God of our Fathers in. There lies on the church lot the stone, the brick, the lumber, and the frames for doors and windows, ready for the walls, all paid for. I ask those who are able to help us poor sheep in the wilderness, to save these materials from perishing. (One hundred and fifty dollars will put them up, and enclose our house of prayer.) ‘My soul longeth, yea, even fainteth, for the Courts of the Lord; my heart and my flesh crieth out for the living God.’”

*Grand Detour*—REV. A. J. WARNER.

“The inconvenience of our present place of worship, rendered more disagreeable still by contrast with a better one, has had a tendency to thin our congregations, especially when the weather was bad.

“In pleasant weather the old school-house is generally crowded to inconvenience. But our church is nearly finished, and then it may be expedient that I should preach in it every Sunday. I discontinued the appointments at Dixon for a time—the most regular attendants having left that place in the fall, and circumstances preventing others from attendance. I have resumed the appointments, but have not yet decided whether it would be best to continue them, or devote my time more exclusively to the parish here, through the coming year. Our Sunday-school will open with the opening of the church, which will probably be before the end of the month.

The church which they have built, and in which, the only aid that they have received from abroad is two hundred dollars, from Waterbury, Ct., and the promise of \$25 more from the same source, is of yellow lime-stone, which, in several specimens that I have tried, is so much mixed with argil and silex, as to render its appearance, when polished, not unlike Missouri marble. It is twenty-four by forty-five feet on the ground, and fourteen feet from base to eaves, with a vestryroom behind thirteen by twenty-four feet, having a flat roof, and finished off on the top with battlements. It has but one aisle, and a gallery across one end—fronts the west, and has the chancel



and reading desks in the east end—stands on the north-west corner of a block, in the centre of a square, composed of two lots, which will be fenced in as soon as we are able to pay for the church, and can raise money enough for the purpose.

“I hope the particularity of this description will not be considered an impertinent intrusion. It is the first church that has been erected on Rock River, within the boundaries of this state, and is within ten miles of the site where Henshaw, several years ago, was to have built Zion Chapel. This church will soon be finished, and is nearly paid for. I feel it due to the friends of the Church here, that you should know what they are doing, and how ready they have been to exert themselves for her sake. I will say nothing of the difficulties with which they have had to contend, lest it should some time fall under the eye of our dissenting neighbors, and cause unpleasant feelings; but I think it without a parallel in the history of western Missions, that so small a parish, in so small a town, should build a church, costing as it will, before it is completed, including the vestry, from seventeen to nineteen hundred dollars, with so little foreign aid. And it is my sincere prayer, that this may attract the notice of some one who may feel both able and willing to relieve us of the embarrassment of two or three hundred dollars, which, after exerting themselves to the utmost, and after cutting down all unnecessary expense, will be deeply felt by every communicant, as well as by the vestry.

“The noble liberality which we have experienced from one parish, while it excludes modesty from every allusion which could be construed into a further solicitation from them, encourages us to hope, that if our case were known, there would arise from some quarter a similar, though we should not expect an equal response, to our urgent necessity.

“The Bishop has appointed the 17th of May for its consecration, only on condition, that it is finished and paid for; of the first, there can be no reasonable apprehension, of the latter, much. A bell, that will weigh six or seven hundred, will be our next care.”

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### Michigan.

#### *Battle Creek*—REV. H. SAFFORD.

“The Missionary at this station would report to the Domestic Committee, that he commenced his labors in this parish on the 14th of June, 1849; since which time both Morning and Evening Services have been celebrated every Sunday, with only two exceptions,—once when attending a Convocation of the Clergy at Grand Rapids, and once when a neighboring minister had promised to supply his place, but failed to come. Being only in Deacon's Orders until very recently, your Missionary on several occasions has exchanged with the Rev. Mr. Adams of Marshall, who has administered the holy Communion four times. It has also been administered once by the Rev. Mr. Grinnell, of Jackson, once by the Bishop of the Diocese, and once by the Missionary who was ordained Presbyterian on the 24th of last month. The prospects of the parish are indeed encouraging. Our congregations are steadily increasing, and many are beginning to look with a favorable eye upon our beloved Church. If our communicants will only walk worthy of the high vocation wherewith

they are called, we cannot but go on steadily increasing in numbers as well as in piety, and in attachment to our time-honored services.

"The parish, however, still needs the fostering and nourishing care of the Church. A minister could not be supported at present by our communicants; yet they are willing to do all they can, and, to their praise be it spoken, they have done well."

*Mount Clemens*—REV. EDWARD MAGEE.

"At the request of my Bishop, I came to this place last November, where I have continued to labor under the many trials and discouragements peculiar to a new parish in the West. The denominations here are largely represented—Presbyterians, Congregationalists, Methodists, Baptists, Lutherans, and Roman Catholics. On my arrival I found them, while taking the auspices, very much divided in feeling and sentiment—an omen which promised that the effort to establish the Church among them would be successful. It has not, as yet, contradicted itself. Those who aforesaid stood aloof each from the other, have banded themselves together into a solemn league to crush in its infancy our parish, ere it struggle into life, and plant its foot firmly on the soil. But reaction and action work by the same law—they have literally done for us more than we could ourselves; or rather, God in his Providence has caused their conduct to work out His praise and our success. The course we have thus far pursued, is not to notice nor retaliate. To instance a case in point:—Sunday before Thanksgiving we were permitted to occupy a vacant church which our Vestry intended to rent. Due notice was given that Divine service would be held there at the time set apart by the civil authority, agreeably to the rites and ceremonies of the Episcopal Church. The following day the church was emptied of all its furniture; nay, its very doors were nailed up. So unlooked-for was the proceeding, that we had no chance to remove from the pulpit our Bible and Prayer Book. Thanksgiving was observed religiously; however, and, I trust, acceptably. We still continued to meet from house to house until the Court House was procured, where we now preach, Sunday after Sunday, to an ever-increasing and attentive congregation. Our ladies think seriously of forming a sewing society, with a view to holding a fair, but regard the matter with feelings inseparable from a new and untried experiment. We are emphatically a working community, among whose ten or twelve hundred inhabitants there is not, as yet, a single heavy capitalist. It is only within a few years back that the town has begun to show any decided signs of life. Its situation on the river Clinton, navigable by smaller class steam-boats and vessels of light draught for five miles from its mouth, where it unites with Lake St. Clair, is destined to render it a place of large business in exports and imports. Even now there is a petition before the general government for an appropriation to widen the mouth of the harbor, so that vessels of large tonnage may be enabled to enter and sail from here direct to Buffalo, as well as from Detroit. Being the only outlet, therefore, to a large farming district of country, it is hoped that the appropriation will be made. The Communion has been administered to us but once, and that by the Bishop, who expressed himself not a little delighted at the result of our labors. We know not how to shape aright our humble phrase into a petition, on our part, meet for aid; but would that the love of Christ constrained a few of those Christians in the East, more highly favored with this world's goods, to slip

the gordian knot that guards but too securely the piled-up gold. Let them not forget, that 'he that lendeth to the poor, lendeth unto the Lord.' We now worship the God of our fathers under a roof which the arm of the civil power has reared for quite another purpose; but which, in its suffrance, it allows to shelter our houseless heads. How long we know not. But should it be, that ere long we are obliged to assemble beneath the bending canopy of heaven, the eye of the faithful will, I trust, be no less cheered, as the anthem and the prayer ascend, to behold above him the cloud in its passage reveal the bright star of eve—faint emblem of the peace and glory beyond—than though he saw it, from the cathedral aisle, shadowed forth in fresco, and adorning by artistic beauty its lofty and arching dome."

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### Wisconsin.

#### *Fond du Lac*—REV. I. SWEET.

"I commenced my labors here the last of July, 1844. On the 4th of Sept. a parish was organized, and an incorporation obtained, under the act of Wisconsin, for that purpose, the same day, with the style and title of 'The Rector, Wardens and Vestry of St. Paul's Church, Fond du Lac.' At first I was obliged to hold service in a saloon or ball-room of a public inn in the place, that being the only one of any kind which could be procured. Some time in November last we rented a hall, inconvenient, indeed, but yet more suitable for the purpose than a ball-room.

"We have taken such measures as we could to erect a church, but having encountered no little disappointment in receiving money, which had been promised for that purpose, from abroad, nothing has, as yet, been effected to ensure the immediate accomplishment of the object.

"I have celebrated Divine service at Fond du Lac, twice every Sunday, since I came here, save two Sundays, when sick—one when necessarily absent, and a short time, when I preached once in Fond du Lac, and once the same day at Taycheedah, every two weeks. I now preach twice on every Sunday at this place, and every second Sunday at Taycheedah, in the evening.

"My congregations are decidedly encouraging for numbers, but they fluctuate very much—the regular attendants being comparatively few.

"I found but two communicants of the Church here, when I arrived, but I have since discovered a few others, living in the country, who attach themselves to my congregation here. There is also one in Taycheedah.

"Fond du Lac is a place important for the establishment of the Church. It is said to be but five years since the town was commenced, and it numbers, at the present time, 1,800 inhabitants, and I see no reason to doubt but that in ten years it will contain 10,000.

"I have had service on all the great festivals of the Church, when I could procure a place for the purpose. As the room we occupy on Sundays is devoted to a public school during the week, I have twice been precluded the use of it."

#### *Duck Creek*—REV. F. R. HAFF.

"The condition of the Mission continues prosperous. Efforts are being made by the women of the tribe to provide curtains for the windows; and the men have made preparations to enlarge the church, by



erecting a small gallery for the accommodation of the choir. They have also been engaged, during the winter, in getting out lumber to enclose a burying-ground. They expect to have it ready for consecration at the next visitation of the Bishop.

"I have, at the request of Bishop Kemper, made arrangements to hold week-day services, once a month, at Ashkosh and Nunah, both thriving villages, on the west side of Lake Winnebago, distant from this place forty and twenty-five miles. At the former of these places there are several devoted Church people, who are anxious to enjoy regular services. They think of putting up a small church, hoping soon to have the services of a Missionary entirely among themselves."

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### California.

*San Francisco*—REV. J. L. H. VER MEHR.

"It is with a thankful heart that I report the formation, in this city, of a second congregation. Having substituted evening service in Grace Chapel, for afternoon service, I was about to enter into my labor for the formation of a sailor's congregation, when I was earnestly and solemnly pressed to hold services in the 'Happy Valley,' the southern part of this city, growing and extending with amazing rapidity, and entirely destitute of ministrations. A house being offered for temporary use, and \$8,000 to build with, and a lot on which to erect a church, I consented to postpone my efforts for the sailors, and to officiate on Sunday afternoon. At the first gathering there were about two hundred and fifty persons present, and this congregation promises well, on account of the serious steady disposition of the people, and the central location.

"A chapel is in progress of building, and 'Christ Chapel' will soon become a home for the strangers, and a nursery, I hope, of sound Church doctrine.

"At the request of some gentlemen, who, although as yet no members of the Church, are constant in their attendance, I have begun, in accordance with Canon 28, 1832, weekly evening services and lectures, in Grace Chapel.

"To perform my various duties, of officiating, preaching, catechising, teaching school, visiting the numerous hospitals and sick, attending the frequent burials, as well as receiving the visits of those, who in this place of feverish excitement, are glad to meet with a minister of God, takes all my time and strength; and I pray God to send me a fellow-laborer of the right spirit. If the Missionary labor is to be continued, and the Church established in as many points as possible, and on legal and sure foundations, this help becomes imperative. I repeat, therefore, my request; let the Church send forth another 'authorized' agent, willing to act as a 'Missionary,' until the time arrives to 'settle.' I will divide with him the alms collected at the Offertory, which are as yet my only support.

"By 'dividing the alms,' I mean that my humble home and fare will be at his disposal, as brethren ought to be together."



## Intelligence.

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CALIFORNIA MISSION.—The accounts from this Mission are very gratifying. While they show the great fidelity and laboriousness of the Missionary, under the peculiar and difficult circumstances of his position, and justify the confidence reposed in him, as well qualified for the post, they also show that the cause of the Church there is prospering ; that the demand for her Ministrations is great, and is increasing ; and that her members are prompt and liberal in meeting the necessary expenditures, either for building their chapels, or sustaining their Missionary. In the existing state of things, aware that all they could proportionably allow for the support of a clergyman, would be of so little value there as hardly to be taken into the account ; and that it might even interfere with free and generous action, by leading to the misapprehension, that the Mission was sustained by resources here, the Committee have come to the decision, that California needs not to be sustained by any farther pecuniary appropriations from the treasury of the Domestic Committee. But it is by no means the intention to throw off the Mission, or to intimate any diminution of interest in the undertaking, or to fail to do whatever may, in the judgment of the Committee, be in their power, for real available and efficient assistance. The want there,—is the want of men, able, useful, devoted and self-denying Ministers, men of faith, and men of service, adapted for that special field, and willing to labor there for a spiritual harvest. The Domestic Committee, therefore, are ready to give the seal of their sanction to men who shall thus approve themselves to their knowledge and judgment, and to send them out under their authority, and at least, by their influence, to aid them in the effort to reach their field of labor. If any one, then, wishes to go out to California, under this sanction, he should present such testimonials as will enable the Committee to come to a practical and satisfactory conclusion—and to decide with knowledge upon the point, whether the candidate ‘ be apt and meet’ for the work.

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APPOINTMENTS.—Rev. J. J. McElhinney, to Wooster, Ohio, from April 1, 1850 ; Rev. S. D. Denison, to Matagorda, Texas ; Rev. J. De Pui, to Mineral Point, Wisconsin.

RESIGNATIONS.—Rev. J. S. Greene, Pass Christian Miss., to take effect Dec. 20th, 1849 ; Rev. S. C. Millett, Beloit, Wis., to take effect April 1st, 1850 ; Rev. E. Williams, Mineral Point, Wis. Rev. G. L. Roberts ceases to be Missionary at Vincennes, Indiana, from and after the 1st March, 1850.

## Acknowledgments.

### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from the 15th March to the 15th April, 1850:—

#### NEW-HAMPSHIRE.

*Portsmouth*—St. John's, for the Jews, 22 30

#### MASSACHUSETTS.

*Boston*—Grace..... 76 00  
           St. Paul's..... 6 50  
*Cambridge*—Christ Ch..... 13 00  
*Hanover*—St. Andrew's..... 20 00  
*Wilkinsonville*—St. John's..... 12 90 128 40

#### CONNECTICUT.

*Middletown*—Christ Ch..... 17 25

#### NEW-YORK.

*Brooklyn*—St. Peter's, Easter off'gs. 4 02  
*Castleton*—St. Paul's..... 5 65  
*Fort Hamilton*—St. John's Eas. off'gs 37 50  
*Goshen*—St. Paul's, do. 5 00  
*Istip*—St. John's..... 7 00  
*Morris*—Zion Ch..... 5 62  
*New-York*—Ch. of the Ascension, a member, per Mr. Jackson..... 6 50  
           St. George's..... 204 00  
*White Plains*—Grace Ch..... 14 50  
*Plattsburgh*—Trinity, Easter off's.. 3 00  
*Troy*—St. Paul's..... 139 39  
       For Bp. Chase..... 10 00 442 18

#### NEW-JERSEY.

*Elizabethtown*—St. John's..... 6 44

#### PENNSYLVANIA.

"S. B. B.," per the Editor of the Banner of the Cross,  $\frac{1}{2}$ ..... 50 00

#### DELAWARE.

*Newark*—St. Thomas's, for Bp. Freeman's jurisdiction..... 7 00

#### VIRGINIA.

*Albemarle*—Walker's Ch..... 9 55  
*Brunswick*—St. Andrew's..... 7 00  
*Clarke Co.*, Millwood—Miss Lucy Nelson..... 10 00  
*Fredericksburgh*—St. George's..... 20 00  
*Greenville Co.*—Meherrin Par..... 13 00

*Louisa*—St. John's..... 2 50  
*Middlesex*—Christ Ch..... 10 00  
*Old Point Comfort*—Centurion Ch., a Member..... 5 00  
*Orange*—St. Thomas's..... 8 00  
*Richmond*—St. John's..... 12 50  
*Westover*..... 20 00 117 55

#### NORTH CAROLINA.

*Leaksville*—Rev. J. R. Lee,  $\frac{1}{2}$ ..... 5 00  
       Mrs. L. M. Nelson,  $\frac{1}{2}$ ..... 2 00  
       Miss N. P. Binford..... 1 00 8 00

#### SOUTH CAROLINA.

*Aikin*—St. Thaddeus, for the Jews.. 8 82  
*Charleston*—St. Michael's..... 28 97  
       St. Philip's, for the Jews..... 26 00  
       Mo. Miss. Lec..... 3 49  
*Winyau*—Prince George's..... 5 50 72 78

#### GEORGIA.

*Macon*—Christ Ch., Good Friday collection for the Jews..... 12 00

#### MISSISSIPPI.

*Kirkwood*—St. Philip's..... 16 00

#### OHIO.

*Akron*—St. Paul's..... 3 00

#### MICHIGAN.

*Detroit*—Christ Ch., a member, for Fayetteville, Ark..... 10 00  
       Sigma..... 6 00  
*Dexter*—Ladies Society,  $\frac{1}{2}$ ..... 3 00 19 00

#### LEGACIES.

From N. B. Holmes, Esq., on account of the Legacy of the late J. Voorhees, of Shrewsbury, N. J. 500 00  
       Interest..... 70 00  
 From R. S. Field, of Princeton, N. J., interest on "Olden" bond... 222 36  
 On account of principal..... 477 64

#### MISCELLANEOUS.

"V.," for Missions in Davenport, Iowa..... 20 00  
       Total..... \$2212 40

(Total since 15th June, 1849, \$23,356 75.)

## FOREIGN.

## MISSIONARY CORRESPONDENCE.

## Africa.

JOURNAL OF REV. C. COLDEN HOFFMAN.

*Cavalla, August 1, 1849.*

*August 1.*—Visited evening school at Quee's Town; about thirteen children and youth present.

*August 2.*—Preached this forenoon at Quee's Town, and in the evening; being Thursday, after lecture at night met the teachers of the evening schools.

*August 3.*—Our little town receives to-day the addition of a new house—Musu having raised one, the timber of which he has himself cut and worked since his arrival, only about three months since.

*August 4.—Saturday.*—Went in the afternoon to Cape Palmas; stopped and preached at Grahway, at the house of the head-man; only about twelve or fourteen adults were present, as at this season the natives are at their rice-farms, cutting rice. They go to them in the morning, and in the evening return with their burdens. Before they take their evening meal they wash from head to foot; this, as a general rule, they do daily. It is a pretty sight to see them returning from the rice-fields, rapidly walking, one behind the other, with baskets on their heads, filled with the beautiful grain.

*Sunday, August 5.*—Preached at Cape Palmas. Baptized two children, and administered the Communion. Visited, opened and addressed the Sunday-school—about twenty-five children present. The school is under the charge of Mr. Dennis, a communicant of our Church. About five o'clock went out to Mount Vaughan, where I preached at night.

*August 6.*—Returned in the morning to the Cape. My business as treasurer occupied me till one o'clock. Returned in the afternoon to Cavalla, stopping at the other Grahway town, where I preached.

*August 8.*—Started this morning, at eight o'clock, to visit Rockbookah, in company with Messrs. Payne and Rambo. On our way we stopped at Kôbla, a native town beautifully situated at the mouth of the Cavalla River, five miles from our Station. Here we preached; the congregation was large, and gathered in the house of the head-man, who *looked* the heathen more truly than almost any one I have seen here. On his forehead he wore a greegree made of white beads, one or two were suspended from his neck; his features were austere, and his figure very erect and tall. When we entered he was engaged playing a game, with seeds, (round, and the size of our marbles) with a native; so much interested did he seem to be, that at first he took little notice of us. Afterwards, however, being reproved and reminded of our presence by one of his friends, he put away his game-board, and sent to call the people, "to hear the things of God."



This is their term for preaching. The large hut was well filled, and our meeting was interesting, and, I doubt not, profitable.

We crossed the Cavalla River in two canoes. On the bank a piteous sight presented itself. A sick woman lay upon the sand—her eyes blood-shot, her lips parched, her frame emaciated—she seemed to have been left alone, to die beneath the burning sun. At her head was a broken wooden bowl, containing a small boiled crab. Thus was she left, apparently with no one to care for her, none to pity. We supplied her with some rice. On the opposite side of the river we entered the Barbo country, and soon passed two villages, men and children coming out to greet us. It was noon before we reached Rockbookah. Previous to going to the Mission-house, we gathered the people of the town together, and preached to them. A large new greengrass in the midst of the town told us, that since the Station had been closed, they had surely gone back to their ungodly ways. Their consciences told them this, for, after preaching, a native said, that he thought their crop of rice would have been better, had they not displeased, by their greengrasses, the Great God.

From this town to the Mission-house is about a quarter of a mile, by a winding path through the woods; we stopped frequently to admire the tall trees, beautiful vines and pretty flowers. The house is on a hill, about two hundred rods from the ocean, having it full in view. The building is in good repair; a fine piece of table-land affords ample space for cultivation and improvement.

We spent about three hours at the Station. A native prepared our dinner, which our journey had prepared us to enjoy. At four o'clock we were on our return. When we reached the river again we were surprised to see three or four of the school girls on the opposite bank. We questioned why they were so far from home, and to our surprise learned that Mrs. Payne was waiting our arrival at the house of the head-man, having come to meet us, in her hammock, accompanied with six of the scholars. This was a pleasure unexpected, and we all, with happy hearts, returned home together—in all, a company of about twenty. Darkness had gathered round long before we had reached our house, but at half-past eight o'clock we were refreshing ourselves at our cheerful board, talking over the incidents of our visit.

*August 9th.—Thursday evening.*—Preached in the school-house, after which, met the teachers of the evening schools.

*August 10.*—The company, with Mr. Rambo, left this morning, at eight o'clock, for Fair Haven. At the Cape he took his boat, which met him there, and I continued on the beach, in my hammock. I stopped at Rocktown, (half way,) where I preached, and reached Fair Haven at seven, P. M.

*August 11.*—Thankful to find myself none the worse for my journey yesterday. Preached in two of the neighboring towns, and visited a third.

*August 12.—Sunday.*—Preached at half-past ten in the Chapel, which is built off the Mission premises, but quite near and contiguous to three or four towns. The congregation was large and attentive; yet what hope could we have from our labors, were it not written, "My Spirit shall testify, convince, and lead." He is our hope and strength.

*P. M.*—Assisted in the administration of the Communion. Preached at night. Was much interested in two natives, who came to the house in the afternoon; talked to them half an hour, and they were very attentive and thoughtful to all I said of God and Jesus. They were in Chapel in the morning.



*August 13.*—Preached in a native town this afternoon, and accompanied brother Rambo to another, where he preached.

*August 14.*—Left early this morning for Cavalla; preached at East and West Middletown, and at Rocktown, on the way to the Cape, and reached Cavalla at six, P. M.

*August 16.*—This afternoon started on the donkey for the two towns of Grahway. At the door of the hut where I first preached, was a little infant, only two or three months old; it was supported by sand heaped around its body! At the other town preached at the door of the hut of the head-man; a few were inside, but most gathered near, outside; they were attentive. We knelt beneath the broad blue sky, and prayed to Him who made it, for His pardon and blessing.

*August 17.*—Preached at Nyaro and Quee's Town. The Word seemed to impress the people. When, at the latter place, I said that some rejected the Gospel invitation because they said they had too much business to attend to, my audience interrupted me by turning and pointing to one of their number, to whom they seemed to think the word applied.

*August 18.*—*Saturday afternoon.*—Went to Cape Palmas; and on the 10th preached in the school-house. After service rode to Mount Vaughan, and preached at night, and returned to the Cape the next morning.

*August 20.*—Reached here (Cavalla) this evening.

*August 21.*—Visited the schools at two of the native towns, under the care of our scholars. At one, which was under the care of Musu, I was grateful in finding a large number present, and everything going on well; he was much engaged in his work, and the children, young and old, appeared interested; about 30 were present. For the convenience of the teachers, some of the schools are held in the afternoon, and some at night.

*August 22.*—Went this afternoon, at three o'clock, to the River Cavalla, to preach in the town at its mouth, Kôbla. About thirty were gathered to the head-man's house. Closing with prayer, some laughed, when a native reproved them, saying, "Why do you laugh? All this be true. We know that those people who mind this Word be better than we, and this shows this Word we hear be true."

They spoke of building a house for us to preach in, as well as for a school, for they wished a teacher; and as they expressed the wish, the head-man said:—"We old men may not be able to mind this Word, but here are our children, (pointing to them,) they may learn of God, we wish them to be taught." Thus is the field open, broad and ready for the sower. Who—who will come to sow the seeds of life? Hasten, for many are perishing for lack of knowledge. Sia, the head-man, having invited me to stay and partake of some refreshment which had been prepared for me, I accepted his invitation, and took my first meal in the hut of an African. It consisted of rice, palm butter, and fish, served on two large plates, placed on a chest covered with a cloth of blue calico! My interpreter, being a native, did more justice to the repast than myself.

*August 23.*—Mr. Rambo left this morning for Fair Haven, to which Station he was appointed soon after his arrival.

*August 24.*—Preached this afternoon at Nyara. A little child, about three years old, took my hand as I passed his father's hut, and sat next me while preaching. At Quee's Town, where I next went, I spoke against their superstitions, condemned their greegrees, told them they were the slaves of the devil, and that God had sent His Word to make them free; that they were in darkness, and that God had sent to enlighten them. After

prayer they thanked me, said the Word was true, it went to their hearts when they heard it, but when they went away from the house they lost it.

*Evening.*—Visited school at Do-Do-Lu, about fourteen scholars present; they were seated on the floor, around the light afforded by a piece of cloth burning in a cup of palm oil. When it burnt too dim, a stick was put in the oil and lighted. A few of the chief men, hearing I was there, came in. To this benighted group I delivered a lecture on education, and promised rewards to the diligent.

*Sunday, August 26.*—Attended Chapel in Native town. After dinner, about thirty of the children and young men, members of the evening schools in the towns, came for instruction. Examined them all, with the assistance of Musu, and gave them a lecture. Before school, some of them were overheard, while talking together, to say:—"This is Sunday; the first boy we find playing we will beat!"

One scholar could read the Testament; lent him the "Peep of Day," which he promised to read to his friends.

Preached at night, in the crowded school-house. Would that we had a suitable church. The building we now occupy is used for the school, the children to sleep in, and to take their meals.

*September 27, 1849.*—Was thankful to rise this morning in health, as I had got wet in the boat the day before, going to Garrawa, and was very sea-sick. At half-past nine, started in my hammock for Cavalla, to attend our quarterly meeting. Stopped at one of the Rocktown villages to see the man referred to on the 21st. A few natives gathered round me, beneath the shade of a tree, and my friend among the rest. He told me there were no greegrees in town; that he had told his people about the True God, and wanted me sometimes to come and preach to them, and assure them of the truth of his words.

Observed, in one of the huts, some sheaves of American rice; it was much finer than the African. Reached the Cape at two, P. M., and Cavalla at six.

*Cavalla, September 28.*—Attended the examination of the boys' school. A few natives from the Bush country were present, who looked on with astonishment.

*P. M.*—Preached at Nyaro. Large and interesting congregation. The head-man followed me out of town. He said since my absence he had seen "plenty of trouble; his heart burn for trouble;" he had lost some friends. He stopped and talked with me. I told him, though absent, I did not forget him.

Preached at Quee's Town; an attentive congregation. In the evening attended the marriage of John A. Vaughan and — Valentine; after which our quarterly meeting was held.

*Saturday, Sept. 29.*—Thought it most prudent to remain here over Sunday, while Mr. Rambo returns to his Station, and Mr. Payne takes my place at the Cape.

Went to town in the afternoon to remind the people of the approaching Sabbath.

Had a profitable conversation with an old man, in his hut, and prayed with him.

At another man's hut had a conversation about greegrees, and bought all his household gods for about fifty cents. There were about twenty-five greegrees. At first he wanted two or three dollars for them, but finally

said I might take them at any price. The next day I saw his wife in church, and think he was there also.

*Sunday, Sept. 30.*—In the absence of Mr. Payne at the Cape, conducted Bible Class from seven to eight o'clock, A. M. Preached in the Native town at ten o'clock—text, 1 Kings xviii., 21.

Superintended Sunday-school from half-past two to quarter past four o'clock. About thirty native youth present, beside the Mission children. Visited Nyaro, to see the head-man, and preached at night—1 John v., 11.

*October 1.*—Left Cavalla this morning, and stopping at the Cape to dine, reached Fair Haven at seven o'clock in the evening, much fatigued.

*October 2.*—In the afternoon preached to a very attentive congregation in Kottiket, a native town.

*October 4.*—Attended our examination of the schools, and gratified with the advancement of the scholars. Visited a native town in the afternoon. I bought some greegrees which the man wished me to come for at night, lest the people should see me take them. I wrapped them in my handkerchief, and thus saved a second visit. Since then, others have been brought to me, "sub rosa." While the mass hold to their superstitions, individuals fear to encounter their prejudices. But the whole system is being undermined by the Word and Spirit of God.

#### JOURNAL OF REV. J. RAMBO.

*Fair Haven, July, 1849.*

*July 27th.*—Received a number of visits from the old men of the towns, some of whom brought dashes, or presents. The people all seem glad that the Mission Station is still to be kept open, and promise to attend service, and to supply as many children as are wanted for the schools. All seem favorably disposed. Preached in each of the two largest towns to good congregations, considering the circumstances. Through the week we go to the hut of some distinguished man, in order to preach, and he sends a messenger all through his town and collects the people in his cabin, which is generally crowded to overflowing. Sometimes I preach under a tree—sometimes in an open yard—wherever I can find the most convenient place that will hold the people. All seem glad to have me preach in their towns, and make every effort to make my visit a pleasant one to myself. The subject to-day was, "Behold the Lamb of God that taketh away the sin of the world." I have enjoyed more true pleasure (blessed be God) in pointing out the way of life to poor heathen in this dark land, than I could enjoy in a life-time, perhaps, as England's Sovereign, or America's Chief Magistrate.

*Evening*—Lectured to my little flock, in the male school-room, on the duty of *constant prayer*. Three boys, from a small school on the river Cavalla, have recently been added to our number of scholars.

*July 28th.*—Preached to small congregations in two more villages. Visited a number of huts in all the villages, in order to become acquainted with the people—and to notify them that the next day would be Sunday, and that the chapel would be open in the morning for divine service.

*Sunday, July 29th.*—Held a Bible-class in the school-room, at 7 o'clock, A. M., which all at the station attended. At 9 o'clock held Sunday-school; and at half-past 10 o'clock preached to a good congregation in the chapel. At 12 M., Bible-class for the teachers and more advanced scholars in the schools. At half-past 2, P. M., conducted the male Sunday-school, and at



4 o'clock lectured to both of them together. At 6 o'clock preached in the Mission-house to all on the premises, on "Brotherly love." This has been a day well occupied—and has been truly a refreshing one to the writer. May the efforts made for the heathen and the young at this station, by God's blessing, have not been in vain. Though his labors seem to have been many and arduous, perhaps the writer felt as little fatigued as he would have done in performing the same amount of labor in his own land—so mercifully is his Almighty Preserver continuing to him a good constitution and vigorous health. He desires not to waste them, or break them down unnecessarily—but thinks, as they were given him by God, it is his duty to expend them wholly to his service, in the rescue of perishing heathen.

*July 31st.*—Should have stated before, that Fishtown embraces in its seven villages, (two of them three miles from the others, on the Fishtown River,) at least 3,000 souls. Middletown and Rocktown, (the former three and the latter five miles down the beach,) together number, perhaps, nearly 4,000 souls. These are all to be united together, I believe, as one station, and will certainly keep two of us busy in feeding them all with the bread of life; yea, *six* of us might find abundant employment among them. Here, as all through this and neighboring tribes, is the field white for the harvest. Alas! alas! that the laborers are so few. May the Lord speedily send forth more men, or grant us health to train up some very soon in our midst, who shall prove efficient instruments in carrying forward this great and glorious enterprise to the glory of God, the extension of Christ's Kingdom, and the rejoicing of angels and of men. Having set out early in the morning for Cavalla, via Middletown and Rocktown, stopped to preach in one village of the former, and two large villages of the latter. The people, as in other places, were generally on their farms. Subject, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The people of Rocktown are very friendly to our Missionaries, seem glad to know that we purpose to preach the Gospel to them weekly, when we remove permanently to Fair Haven. May their hearts be open not only to hear, but to obey, that they may live.

#### AN AFRICAN FUNERAL.

Having arrived at the Hoffman River, at Cape Palmas, we heard constant firing of guns, in one of the two villages on the opposite side. This we learned was the native custom at the death of any distinguished person among them. We learned, after crossing the river, that the Bodeâ, or principal Devil-doctor, had died that morning.

Having dined in the village of Harper, immediately on the promontory, I was about to set out for Cavalla, and had occasion, before starting, to stop at the Government-house. While standing upon the balcony of this building, I heard the firing of guns, not far off, and saw, at a short distance, the funeral procession of the deceased doctor moving rapidly towards that part of the village.

There were about half a dozen men, who had preceded the funeral train, and were firing as they advanced, as fast as they could re-load their muskets. The corpse, instead of being placed (as in the case of ordinary persons) in a canoe, cut off at both ends, was encased in a well-made wooden box, very much like those for coffins in America, which was dressed off with cotton goods. It was borne upon the heads of two men. The wives, and various relatives, perhaps, followed, with much irregularity, in a long train, weeping

and moaning in the most distressing manner. Having passed through the village of Harper, the funeral train went to the beach, and took canoes, and conveyed the corpse to the barren, rocky islet, near the Cape, upon which the natives at this point deposit all their dead, without burial, merely placing them upon the surface of the ground, exposed to the sun and air—and in this case the coffin was left exposed—in ordinary cases, the body, wrapped in a piece of cloth, is covered over with the canoe in which it was borne to its last resting-place.

The strong arm of the fell Destroyer is felt here in this populous district, as elsewhere; indeed, for almost every natural death there is also one of violence. I could but commiserate the poor mourners whom I saw following their deceased relative to that solitary island of death; but when I reflected, that there was revenge rankling their bosoms,—revenge that would seek for the supposed murderer who had bewitched the deceased, and caused his death, and in turn put him to death—I could but doubly commiserate them, and pray that the Gospel might, ere long, release them from their horrible and guilty superstition, that being made free by the Son, they might be free indeed.

*Sunday, August 5th.*—Attended Grebo service in the morning; assisted in administering the communion in the afternoon. Six young persons, (girls of the school,) being baptized the previous Sunday, partook of this sacred feast, for the first time. It was an interesting sight to see a large majority of the thirty-five communicants, quite young in years, but as I trust, strong in the faith of the Gospel of Christ. At half-past 4 o'clock, P. M., catechised the more advanced classes of the male Sunday-school; preached in the evening, in the school-room, to the usual congregation.

*August 8th.*—Visited, with my brethren, our late station at Rockbookah, via Kobla, at the mouth of the Cavalla River. One of our number preached at this town, in the house of the head-man. Though this river is a comparatively large one, its mouth, at this time, was quite small, the immens sand-banks on either side having been washed into the stream by the sea. Preached in the small town at R——, near which the Mission-house is situated. Found the house in good repair, but the grounds much overgrown with brush-wood of rapid growth. The situation of this building is a fine one, overlooking the sea in two directions, and is near a small forest of fine large trees. Having refreshed ourselves, in the middle of the day, by some food, we set out soon after on our homeward journey. We were joined, after re-crossing the river, by the only lady in the Mission, who, with a number of the school girls, had come four miles to meet us. The trip was, in all respects, a pleasant one.

*August 10th.*—Set out early in the morning on my *third* official visit to Fair Haven. Took the Mission-boat at Cape Palmas, which had been sent to meet me; the waves ran high, and as now and then a sea came dashing over the well-worn boat and its inmates, was at times doubtful whether this would not be the last trip she would be able to make. The boatmen (natives) having discovered a large sea-turtle, after they passed it, insisted on turning the boat, and giving chase to the unwieldy animal. I reluctantly consented to their attempting, what seemed to me an impossibility—his capture. They pursued him some *twenty minutes*, and coming within a few yards of him, two of the men made ready to jump overboard, intending to swim behind him and turn him on his back, and then secure him with a rope. But the wary animal did not give them that opportunity, for when within, perhaps, ten yards of him, he dove out of sight, and again appeared at the distance

of perhaps two hundred yards. They not unfrequently capture them when in their canoes, as they had hoped to do to-day.

Found the little Christian community at Fair Haven at unity with itself, though much in need of a head. Was soon joined by Mr. Hoffman, who preferred travelling in the hammock on the beach, to the boat. Lectured to the schools in the evening.

*Sunday, 12th.*—Bible Class at 7 o'clock, A. M., at which both schools were present. At the opening each scholar recited a text of Scripture. At 9 o'clock both Sunday-schools were in session for an hour. At half-past 10 o'clock all on the Mission premises attended chapel in town. Mr. Hoffman preached to a large congregation. The seats were filled, and all the principal men in town were present. All seemed attentive and interested. A large majority of the people were on their rice farms.

At 3 o'clock, P. M., lectured and administered the Holy Communion, assisted by Mr. H. to ten persons; evening, Mr. Hoffman preached to the small congregation met in the school-room, in all about thirty, three-fourths of whom could understand English very well.

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## China.

JOURNAL OF THE REV. E. W. SYLE.

*Shanghai, May, 1849.*

*May 10th.*—Towards evening I went to *Yung Zeang Kong*, (the town I visited last week,) and finding the doors of "The Hall" open I went in and inquired for the head of the establishment. He made his appearance, and behaved very courteously: "Knew the Bishop—praised him in subscribing towards the repairing of a broken bridge, of which operation he (the hall keeper) had the management. Knew our school, and thought us prodigies of beneficence for sustaining it," &c., &c.

"The Hall," of which the town's-people seemed to be somewhat proud, is a newly established institution, called the "Hall of Great Benevolence," and is affiliated with the Shanghai "Hall of All Benevolence." The buildings are not completed, nor all the branches of operation yet entered on: Chinese-like, they have begun, at what we call, the "other end." Not being able to do much, at present, they have hitherto attended only to the decent burial of coffins lying about the fields and elsewhere!

It moved my heart to observe the strange perversions even of the better impulses of our fallen nature, of which these people are the victims; and I endeavored to throw into my informal discourse, at this place, and afterwards at a tea-table, where I sat to take some refreshment, that instruction which I thought suited to their circumstances. They begged me to come again next week, and bring them books.

On my way home I stopped at the large village, *Sing Kea Loong*, and found them unprepared to meet my proposition: the empty house had been let, and I thought I saw, pretty evidently, that the predominant idea in the minds of my new friends, was to ascertain how they might, by ingenious scheming, get the most money out of the "foreigners."

*May 17th, Ascension Day.*—This afternoon the boy, *Niok Yung*, and the woman, *Fok Chung*, who were baptized 8th April, received confirmation at



the hands of the Bishop. The very precarious health of the former, and the steady character and satisfactory deportment which the latter had exhibited, were reasons which had weight in procuring for them a speedy admission to this rite as preliminary to the Communion. Several officers of the Plymouth were present at the ceremony.

*May 18th.*—Mr. Collins, (Am. Epis. Meth.,) from Foo-chow, and Mr. Jarrom, (Engl. Bapt.,) from Mingpo, are here on a visit. They both give very encouraging accounts of their respective fields of labor.

*June 7th.*—Since closing my last sheet, (which was despatched down the coast, so as to go by the mail, which leaves Hong-Kong the last of this month,) the Bishop has received Mr. Irving's letter of the 7th March—another instance, in which the good Providence of our Heavenly Master has proved better than our fears.

Mr. Spalding is not so well again; last evening twenty leeches were applied to the left side of his chest, notwithstanding which he passed an unrefreshing night. His cough is frequent and dry. Yesterday the news of three deaths reached us: one was Mrs. Gutzlaff's; the second, Mr. Farmer, (who left us on the 12th of March, to return to England;) and the third, my own Chinese Teacher—a young man, who asked leave to go home for a few days, till he should recover from a cough which had settled on him. He is said to have died of blood-spitting in one night.

*June 9th.*—Mr. Spalding's cough continues to trouble him a good deal, though without any other unfavorable symptom, except a pain in the shoulders. The church walls are up as high as the flooring of the galleries; all well built, so far, I think; though not without much vexation and trouble with the workmen.

*Sunday 15th.*—The cordial co-operation with us of Mr. McClatchie, of the English Ch. Miss. Society, has proved in this, our hour of need and trial, "how good and pleasant a thing it is for brethren to dwell together in unity." He has kindly agreed to undertake three weekly services in connection with us; two in the evening, (Sunday and Friday,) which Mr. Spalding had established at Wong Ka Mo Dur; and one, in my stead, on Sunday morning, at the village. I take Mr. Spalding's Sunday morning and Tuesday evening services, and attend to distributing the Communion alms; so that by this opportune assistance, afforded us by our brother of the English Church, we are enabled to maintain all the regular services hitherto established, and to avert the doing of what I should regard as a great disaster and calamity—that is, letting go of any opportunity and instrumentality of which we have once taken hold. God helping us, we will hold on, and hold hard, though the enemy assault us spitefully, and hack away at our hands till some of the fingers be chopped off.

Mr. McClatchie's congregation at the Village, in the morning, was a large and interesting one. My own, at Wong-Ka-Mo-Dur, morning and afternoon, was small, partly because of the wetness of the day. At  $\frac{1}{2}$  past 4, the Bishop administered the Lord's Supper in Chinese for the first time, and the first Chinese communicant to whom the sacred elements were delivered in the "vulgar tongue," was a female; it so happened, and we noticed the incident with feelings of interest and thankfulness. Many pages would not suffice to write down all that was thought and felt by us, as we saw, what I might call our "sheaf of first fruits," presented before the table of the Lord. Four only in number—a woman, a sickly boy, fast-dying of consumption; the scholar Tsu Kiung, and one tried brother, Chai—these were the earnest of future trophies of His grace and power,

here to be manifested, which the good Lord hath already vouchsafed to our Mission. May these all, and many others with them, be safely harvested at last !

In the evening, the weather continuing stormy, I determined that instead of preaching "publicly," I would go "from house to house," through the Village. Twice I gathered round me considerable numbers of boatmen, and others who were idling about ; once to a tea-house, where a man undertook to draw out the points of resemblance and dissimilarity between his doctrine and ours ; and another time, when I sat down to have some conversation with a poor crippled Bouze. On both these occasions, what I learned of the minds of the people was to me highly interesting and instructive ; but I fear they would not appear so to those who are likely to be the readers of this Journal.

*Wednesday, 13th.*—In consequence of another engagement I postponed the evening service, which I usually held on Tuesday, till to-night. While sitting in my little "vestry," to prepare for it, I received a visit from the Teacher of my day-school at the South-Gate, who applied for baptism, with an appearance of earnestness which he has never exhibited heretofore. I told him plainly, that the listlessness he had shown on the two occasions when I had given him an opportunity of reading and conversing with me on the subject, had quite quenched any hope I had cherished of his being in earnest. I told him, also, that he knew this had made no difference in my dealings with him as the teacher of the school ; that I had often entreated him to keep separate the two matters, of seeking employment and seeking salvation ; for I wished to treat him as one whom I hired to instruct the scholars diligently, and not profess Christianity hypothetically. He agreed to all this ; but assured me that now he was really in earnest, and urged me to baptize him soon, for that people were dying fast all through the city, and who could tell when his time should come. He brought in his hand a written amplification of the Ten Commandments, and answered my questions with such unexceptionable correctness, that I felt bound to give him some encouragement. I told him, therefore, to go on as he had begun ; and write out his understanding of the Creed and the Lord's Prayer, which he might bring with him next week ; and then, after praying with him, bade him farewell for the present. But he lingered, and evidently had something more to say. What was it ? "Couldn't I make some change in the school arrangements, so that one of the other teachers should take his place, and he might come down and live at the School-House ; in which case he would be near *Chi*, who is very kind in instructing him, and would also be able to attend on the daily services, in the School Chapel." I told him that I had no control over any other teacher than the one at the village day-school, and that he might possibly be willing to make the exchange, particularly as the teachership of the South Gate School was worth more than the other by about \$25 a-year. Was he willing to make a sacrifice of so much salary for the sake of being where he would have more opportunities of religious instruction ? He said he was, and I promised to see about making the exchange, feeling thankful that such a test of his sincerity had been so opportunely presented ; for if he cheerfully stands to his own proposition I shall have some confidence in his sincerity.

*June 15th.*—For a long time past the weather has been almost incessantly rainy, and we begin to fear another wet, unhealthy summer, like the last. Now in the middle of June I am wearing woollen clothes. The

Chinese houses have become saturated with damp, and much sickness prevails.

*Sunday, 17th.*—At the morning service, few hearers; in the afternoon a more numerous attendance, and more interest shown, especially at the catechizing, which now takes place regularly after the discourse. Evening,—my villagers rather more boisterous than usual: the promiscuous huddling together of all sorts, from the very aged down to infants in arms, makes it no easy matter to keep order, much less to speak suitably to each and all.

*June 18th.*—The effect of Mr. Spalding's disablement is making itself felt in the necessity it places me under, of not enlarging my field of operations. I found it impossible to keep up the regular weekly visits I had projected to the town of *Yung Zeang Kong*; and still more out of the question, that I should establish the school in the large neighboring village, which had been so urgently brought to my notice. Mr. McClatchie, however, thinking he would like to have such a school, (serving, as the school-houses do, for preaching places,) agreed to my proposal that we should go in company and visit the villages, &c. within the reach of a day's itinerancy. I took books to distribute at *Yung Zeang Kong*, as I had promised to do at my last visit. They were received with much civility, and Mr. McClatchie's preaching was listened to with great attention, by a number of intelligent men who gathered round him.

I sat by and listened with much interest. The folly of worshipping wooden idols was soon acknowledged; but Mr. M's hearers fell back (as is frequent in such cases) on the worship of "Heaven Earth," (as the expression literally is,) that is, Heaven *and* Earth, though the idea of the philosophic *dual* system is conveyed better when the conjunction is unexpressed. The illustration used to meet the more difficult case, (that of Heaven,) seemed to strike those who heard it with much force:—"Suppose," said Mr. McClatchie,—"<sup>suppose</sup> a friend should come one day to pay his respects to you; and when he entered the door, instead of bowing to you and offering the usual salutations, should turn round to the posts in the room, to the walls and the furniture, and pay them compliments—thanking them for their favors to him, and begging them to continue their benefactions—what would you think of your friend? You would fear he had gone deranged. Now "Heaven" is a *place* and not a *person*. Above there is one true God, Jehovah, and Heaven is his dwelling-place: do not commit the mistake of worshipping the house instead of the Master of it."

This may give a little insight into the sort of "speaking unto the people by parables," which is found to be the most successful preaching.



## Intelligence.

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ATHENS.—The Rev. Mr. Hill writes under date of 8th March, that he had been ill, but was recovering. All others in the mission were well.

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AFRICA.—Letters have been received from the Rev. Messrs. Payne, Rambo, and Hoffman, up to 3d January. The two latter had been indisposed during the month of December, but were “decidedly convalescent.”

A few lines from Mrs. Hening, written on board of the brig Smithfield, announce the arrival of that vessel off Cape Mount, on the 5th February, “after a protracted voyage of fifty-six days.” The passengers, consisting of the Rev. Mr. Hening, Mrs. Hening, Miss Williford, and the Rev. Mr. Stokes, were well.

Mr. RAMBO writes as follows, of the services at Fair Haven, which were shared by the Rev. Mr. Hoffman :

“Besides preaching at the new and neat chapel, every Sunday morning, and in the school-house at night, we held a Bible-class for the more advanced scholars and communicants, at 7 o'clock, A. M.; also, a Sunday-school at 9 A. M., and half-past 2, P. M., for the boarding scholars; and also had one, in a separate apartment, for native children and youths, from surrounding villages. All were generally collected together, and a lecture delivered at 4 o'clock.

“During the week we have preached, when circumstances would permit, in at least four of the five towns in the settlement, each once. Also, in the river towns, in Rocktown and Middleton, each once. We have conducted a weekly lecture on Thursday evenings, and every evening have given Scriptural instruction to all at the station, in connection with family prayers—these being conducted in the morning by Samuel Boyd.”

Baptisms at that station, from July 8th to 1st January, two infants and two adults, James May and N. S. Harris. The Lord's Supper administered monthly. Exercises in the Church Catechism and Communion, every Sunday afternoon.

Mr. Rambo adds—“Besides attending to the duties above enumerated, as belonging to my own station, I have, as health and opportunity offered, preached, and otherwise assisted the Rev. Mr. Payne, at Cavalla, and in the Colony.

“We have cause for unbounded gratitude to Almighty God, that of his infinite goodness, he has so mercifully spared our health from the first, and

permitted us to have done what has been accomplished in this part of his vineyard. May the health he is granting us, and the lives he is prolonging, be both spent in the rescue of these heathen multitudes from the ruin which long has overhung them; and from the darkness and superstition which long have shrouded their minds: through Jesus Christ our Lord. Amen."

The Rev. Mr. PAYNE's report is full of interest; the details of which we must leave for another month. The number of communicants at his station was forty. During the year 1849, eleven had been added to the Church. Four of the older pupils had ceased to be scholars, and now support themselves by mechanical and other secular employments. Four of the first class are employed as assistant teachers. Four couples, from among the pupils, had been united in marriage. The native Christian village, (the first of this Mission,) now contains eleven families.

A CHRISTIAN VILLAGE.—Of this village, Mr. Payne writes—"The formation of a Christian village in the immediate vicinity of the Mission premises, is regarded as a most important step in advance. All who have passed regularly through the school, thus far, have settled here, and others will follow their example. The houses have all been built by natives, and five of them, which are framed, and in American style, are the exclusive workmanship of a youth lately in the school. There are sawyers, a blacksmith, a chair-maker, besides the carpenter in the village. Two months ago a simple code of laws was adopted for its government. Amongst other good rules, one requires all housekeepers either to conduct family worship themselves, or to attend in families where this is held."

PASTORAL DEPARTMENT.—The labors of Mr. Payne, in this department, have not been interrupted by sickness, or other cause, for a single day. Congregation on Sunday mornings, 200 to 250. Sunday-school, in the afternoon, 80 to 100. Services in English, every Sunday and Thursday evening. Four native villages visited, and service held once in each week throughout the year, once in two weeks at three additional towns. Congregations at these regular, and conversation and conduct of the people very encouraging.

THE COLONY.—The schools have been regularly and faithfully maintained. Mr. Gibson continues to act as lay-reader, in the absence of any of the Missionaries. The daughter of Mrs. Thomson, the teacher of the female school, now assists her mother in a sphere in which the latter has for years rendered most efficient service.

Public service held every week, and attendance usually good. During the year 1849, five have been added to the communion, and one previously suspended, has been restored. One has died. Present number, in good standing, twenty-seven. Baptisms, twenty infants. Seven marriages. The new church edifice, St. Mark's, in progress.

REVIEW.—The Missionary, the Rev. Mr. Payne, concludes his communication, from which we have only gleaned a few particulars, with the following observations :

“ In reviewing the aspect of the Mission during the year, a grateful heart must record, ‘ goodness and mercy have followed it,’ through each month and day. While his continuance among them, and the intercourse of the Missionary with the Greboes, in their late famine and unhappy contests, increased his influence for good, these contests also left the native mind in a more favorable state for the reception of the Gospel, than has been ever known to exist, thus opening a wide and effectual door of usefulness.

“ And then, just at this favorable crisis, ‘ The Lord of the harvest’ was pleased to send more laborers into the ripening fields, so that, throughout the Grebo tribe, as well as in the Colony, the Gospel has been, and is fully, preached.

“ Perfect agreement in views, perfect harmony in action, have been amongst the mercies of the year ; ‘ to do good, as we have opportunity, to all men,’ ‘ to become all things to all men,’ ‘ to respect, and to be subject to the powers that be ordained of God,’—to seek peace with all, to ‘ know nothing among men save Jesus Christ, and him crucified,’ to ‘ preach the word in season and out of season :’ these are the principles which the Giver of all good has put it into the hearts of His servants, the Missionaries, to pray for, and upon which he has enabled them, in some good degree, to act.

“ And He who commanded his Apostles and Ministers, saying, ‘ Go ye, and preach the Gospel ; lo, I am with you always,’ has fulfilled his promise towards this Mission. He has mercifully preserved the lives and health of his servants engaged in it. He has given them great delight in their work, opened to them paths of usefulness on every side, caused them to find favor in the eyes of those for whom they labor, and made his work to prosper in their hands.

“ Christian schools have been maintained at every station, and children, colonist and native, have never been wanting to fill them. Whenever and wherever the Ministers of the Gospel have stood up to declare his message, men have been found ready to hear it ; and the number of communicants, colonist and native, has increased from fifty-nine to eighty.

“ ‘ Now, thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the Saviour of His knowledge by us in every place.’ ”

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CHINA.—The following letter of Bishop Boone gives pleasing evidence of the Divine blessing upon the labors of those engaged in that interesting Mission. The Foreign Committee are ready and anxious to respond to the Bishop’s urgent call ; and to send qualified clergymen, and likewise male and female teachers, to this promising field of labor.



“SHANGHAI, DEC. 13, 1849.

“We are just now enjoying a time of most precious visitation of the Holy Spirit. Since my last letter, one of the boys’ teachers, seven of the boys of the school, and one woman, have become earnest inquirers of ‘what they must do to be saved;’ and by their own request have been received as candidates for baptism. At the Wong-ka-mo-dur Chapel, Mr. Syle, on Sunday, 9th inst., baptized a blind-man, the fruits of poor Spalding’s painstaking industry among our pensioners. It was a very affecting sight to see him come forward, stick in hand, and to hear his firm and audible confession of true faith. God grant him abundantly the inner light of his Holy Spirit.

“Chai’s brother was baptized on the Sunday before, and it was in connection with this baptism, and the teaching which accompanied it, that the interest, of which I have above spoken, was manifested in my little chapel at the school. I cannot but regard it as the happiest spot in Shanghai, the place of most light and life.

“I shall, D. V., send you soon a full account of our school, perhaps in the Annual Report. I herewith send you a copy of one of the applications for baptism, recently received. It will give you some idea of the prevailing state of mind. Perhaps its publication in the Spirit of Missions might gratify many who feel an interest in the school. The copy is verbatim et literatim from the letter of the applicant.

“I am more and more convinced by all my past and present experience, that we must have, in addition to our boys’ school, a large female seminary in connection with the Mission. The coming forward of so many young men to baptism, recently, has made me feel and think very much on this subject.

“If the Gospel were here preached equally to male and female, we might feel certain, from past experience in all countries, that the females would bear a full proportion to the males, among the converts; but the customs of this country prevent young and unmarried females from going out of the house. Women attend our services, but they are all mothers and grandmothers: no one, who could by any means become the wife of any of our youths, comes at all under our instruction.

“We have now four baptized young men, and six more who are looking forward to baptism, (in addition to the one to be ordained at Easter.) These will want to settle in life within the next five or six years. During these five or six years, I am persuaded, that through God’s blessing, many more will be added to these. Shall we see all this going on, and perceive the straits to which we shall be brought a few years hence—(the danger of forming idolatrous connexions)—and yet carelessly stand still? By no means. I am determined to be up and doing. We must have a girls’ school in operation before next year. To this end we shall need funds for a building, say \$3,000; and, also, a thorough qualified lady to be associated

with Miss Jones in this work. In addition, we want two more ladies for the boys' school.

"I am persuaded the Church will feel for us in this matter, and that God's blessing upon our labors among the boys, will encourage its members to second us warmly in the female department. We have a great work; we need large instrumentalities; but above all, we need more personal consecration to God, and more faith in Him, and in his gracious promises.

"We trust, D. V., to consecrate our Church in the city, on the Epiphany, a suitable day. May it, indeed, be an occasion of the manifestation of Christ to the Gentiles. The chancel is fifteen feet wide by thirteen deep. Cannot some one send us a suitable piece of carpet to cover it.

"P. S.—I add a line to my hurried letter to request you to send us some quinine and some cholagogue.

"The India cholagogue is prepared by Dr. Charles Osgood, a friend of our dear deceased brother Spalding. Dr. O. was kind enough to send him six dozen bottles of this excellent medicine, as a present. We have used it very freely, and with the greatest success. It has proved successful in many cases where quinine had wholly failed. Some notice should be taken of Dr. O.'s handsome gift, in the Spirit of Missions; and it was the intention of our dear Spalding to have addressed you on this subject. I trust the Dr. will find a very extensive sale for his medicine, as I am sure it will do great good in these regions of the country where intermittents prevail.

"We have recommended its use extensively here in the East."

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The following is the communication from one of the candidates for Baptism, referred to in Bishop Boone's letter:—

*Letter of Neok Toong, a lad of 15 or 16 years of age, addressed to Miss Jones, making known his desire to be baptized.*

"Shanghai, Nov. 30, 1849.

"MY DEAR TEACHER: Next Sunday (the first in Advent) is Tsok Lew's baptizing day: I read in one part of the Scripture, which Jesus himself said, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance: also there is joy in the presence of the Angels of God over one sinner that repenteth. Because of these, let me and those that have not repented follow the example of Tsok Lew, and pray God to give us grace to follow on, and mind what Jesus have said to us.

"Last Sunday, Chu Chung (one of the baptized boys) asked me, you want to be baptize? I said, yes I want: on that night I think a long time, I must trust on the Lord Jesus Christ, and pray him to make me repent of my sins.

"Yo Koo-neang, (Miss Jones,) I feel myself is a poor wretched sinner, therefore I want to believe on the Lord our Saviour Jesus Christ, and want be baptize; for in the Scripture which Jesus said, he that believeth and is baptized shall be saved, but he that believeth not shall be damned. Because of these, I must think whether I want to be saved, or I want to be damned; but I want to be saved.

"The Bishop have teach us the doctrine of God about four years, and I know the doctrine which he has taught, it is came from God, and it is true.

"NEOK TOONG."

**CORRESPONDENCE WITH CHINA.**—The Missionaries in China are desirous of receiving letters from their friends in the United States by the Overland Mail. To effect this, all letters must be sent to the Foreign Mission Office in New-York, so as to be there in time for the English steamer that may sail nearest to the first day of every month. Particular attention is requested to the selection of very light French paper for such letters.

**MISSIONARY PROSPECTS AND MISSIONARY FUNDS.**—No one who reads the correspondence of our Foreign Missionaries in the present number, can any longer entertain a doubt as to the efficacy of their labors. God's blessing is visibly upon them. The blessed Gospel of Christ, proclaimed in all its simplicity and purity, is made effectual to the conversion of souls. And yet this is the time, when the members of the Church at home are diminishing their contributions for the work abroad! O that all those who have ever looked with interest upon a world lying in wickedness, would meditate on the records now presented to them, and stir themselves to the immediate relief of this department of Missionary exertion!

## Acknowledgments.

### FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from the 15th March to the 15th April, 1850:—

#### VERMONT.

*East Berkshire*—Calvary Ch..... 3 00  
*Montgomery*—Union Ch..... 1 50      4 50

#### RHODE ISLAND.

*Newport*—Trinity Ch. S. School, for ed., Africa..... 10 00  
*Fairhaven*—St. James's Ch..... 5 00

### CONNECTICUT.

*Hartford*—Christ Ch..... 71 25  
*New-Haven*—Trinity and St. Paul's, Ladies Sewing So. of..... 25 00  
*Newtown*—St. James's Ch., China... 13 00      114 25

### NEW-YORK.

*Brooklyn*—Ch. Holy Trinity, S. Sch. for ed. W. H. Lewis, China .. 12 50  
 St. Peter's, Rev. Mr. Stearns... 10 00  
*Fishkill Landing*—S. S., St. Anna's Ch., additional, Africa..... 0 55  
*Glen Cove. L. I.*—St. Paul's Ch..... 3 25  
*Morris*—Zion Ch..... 7 05



<i>New-York</i> —Ch. Ascension, Juv. Miss.			
Asso., for ed. —, China, \$25:			
ed., Greece, \$20; for Af., \$18 96	63	96	
A Member of do. ....	6	50	
S. S. Ch. Epiphany .....	5	55	
St. George's Ch., Beekman-st, a			
Member, for Africa. ....	10	00	
Family Mite Box. ....	4	00	
<i>Troy</i> —St. Paul's Ch., part of Easter			
offg, of which, \$10 for Africa. ....	100	00	
S.S. St. John's Ch., for ed. China, 25 00	248	36	

## NEW-JERSEY.

<i>Elizabethtown</i> —St. John's Ch. ....	9	32	
<i>Hoboken</i> —S. Van Boskirk .....	2	00	
<i>New-Brunswick</i> —Christ Ch., for Con-			
stantinople. ....	12	00	23 32

## PENNSYLVANIA.

<i>Bellefonte</i> —St. John's Ch. ....	1	62	
<i>Northumberland</i> —St. Mark's. ....	2	50	
<i>Oxford</i> —Trinity Ch., Africa. ....	5	60	
<i>Philadelphia</i> —St. Paul's Ch., Female			
Bible Soc., for edu. Ellen May			
and Sam'l McCoskry, Africa. ....	40	00	
St. Philip's Ch., Ladies Bible			
Class Miss. So., for ed. China. ....	25	00	
St. Jude's Ch. ....	17	00	
"S. B. B." through edit. Baaner			
of the Cross. ....	50	00	
<i>Wellsboro'</i> —St. Paul's. ....	5	00	146 72

## DELAWARE.

<i>Newark</i> —St. Thomas's Ch. ....	4	37	
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## MARYLAND.

<i>Howard District</i> —Female Patapsco			
Institute, for Africa. ....	15	00	
<i>Washington, D. C.</i> —Christ Ch., omit-			
ted in Feb. No. ....	15	00	
Trinity Ch. Fem. Miss. Soc. ....	25	00	55 00

## VIRGINIA.

<i>Amelia and Powhattan Parishes</i> . ....	22	00	
<i>Brunswick Co.</i> —St. Andrew's Ch. ....	7	50	
<i>Fredericksburgh</i> —St. George's Ch.,			
Africa, \$10; China, \$5; S. S.,			
ed., China, \$25; do. Africa, \$5. ....	45	00	
<i>Millwood</i> —Christ Ch., Mrs. Philip			
N. Meade. ....	5	00	
<i>Orange</i> —St. Thomas's Ch. China. ....	8	00	
Mrs. Ann S. Niblett, China. ....	5	00	
Do. Do. Africa. ....	5	00	
Col. F. H. Smith, China. ....	5	00	
<i>Richmond</i> —St. Paul's Ch. S. School, ....	5	09	
St. John's Ch. ....	12	50	
<i>Westover Parish</i> . ....	20	00	140 00

## NORTH CAROLINA.

<i>Leaksville</i> —Rev. J. R. Lee, $\frac{1}{2}$ . ....	5	00	
Mrs. L. M. Nelson. ....	2	00	7 00

## SOUTH CAROLINA.

<i>Beaufort</i> —St. Helena Church, \$46;			
Mrs. Mary Barnwell, ed., China,			
\$25; St. John's S. S., for Af-			
rica, \$10. ....	81	00	
<i>Charleston</i> —St. Michael's Church,			
\$35 59; Greece, \$1, Africa, \$2. ....	38	59	
Mon. Miss. Lec. ....	3	49	
Rev. B. C. Webb, and his Miss.,			
for Africa. ....	20	00	
<i>Upper St. John's</i> —Churches in. ....	50	00	192 49

## GEORGIA.

<i>Macon</i> —Christ Ch., ed., Africa. ....	2	40	
<i>Ogeechee Mission</i> —for Africa. ....	10	00	12 40

## MISSISSIPPI.

<i>Natchez</i> —Trinity Ch. ....	85	00	
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## LOUISIANA.

<i>New-Orleans</i> —Christ Ch., ed. child,			
China. ....	25	00	

## KENTUCKY.

<i>Louisville</i> —St. Paul's Ch., China,			
\$30; Africa, \$30. ....	60	00	

## TENNESSEE.

<i>Knoxville</i> —Rev. Thos. W. Himes..	5	00	
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## OHIO.

<i>Cincinnati</i> —St. Paul's. ....	32	70	
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## MICHIGAN.

<i>Detroit</i> —Sigma .....	4	00	
<i>Dexter</i> —Ladies Miss. Society, $\frac{1}{2}$ ...	3	00	7 00

## LEGACY.

<i>New-Jersey, Shrewsbury</i> —Legacy of			
late Mr. Voorhees, on acc't of. ....	570	00	

Total. .... \$1719 79

Total since June 15th, 1849, \$23,500 03.

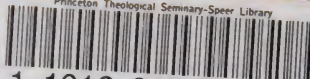


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